# Lutheran Herald

BRING CHRIST TO MEN...
OCTOBER 17
AND MEN TO CHRIST
LAYMEN'S SUNDAY
ENROLL AS A BROTHERHOOD BUILDER!
THE BROTHERHOOD OF THE EVANGELICAL LUTHERAN CHURCH

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E XXXVIII MINNEAPOLIS, MINN., OCTOBER 5, 1954 NUMBER 40

MEN!! COME TO CHURCH ON . . .

# *Laymen's Sunday*

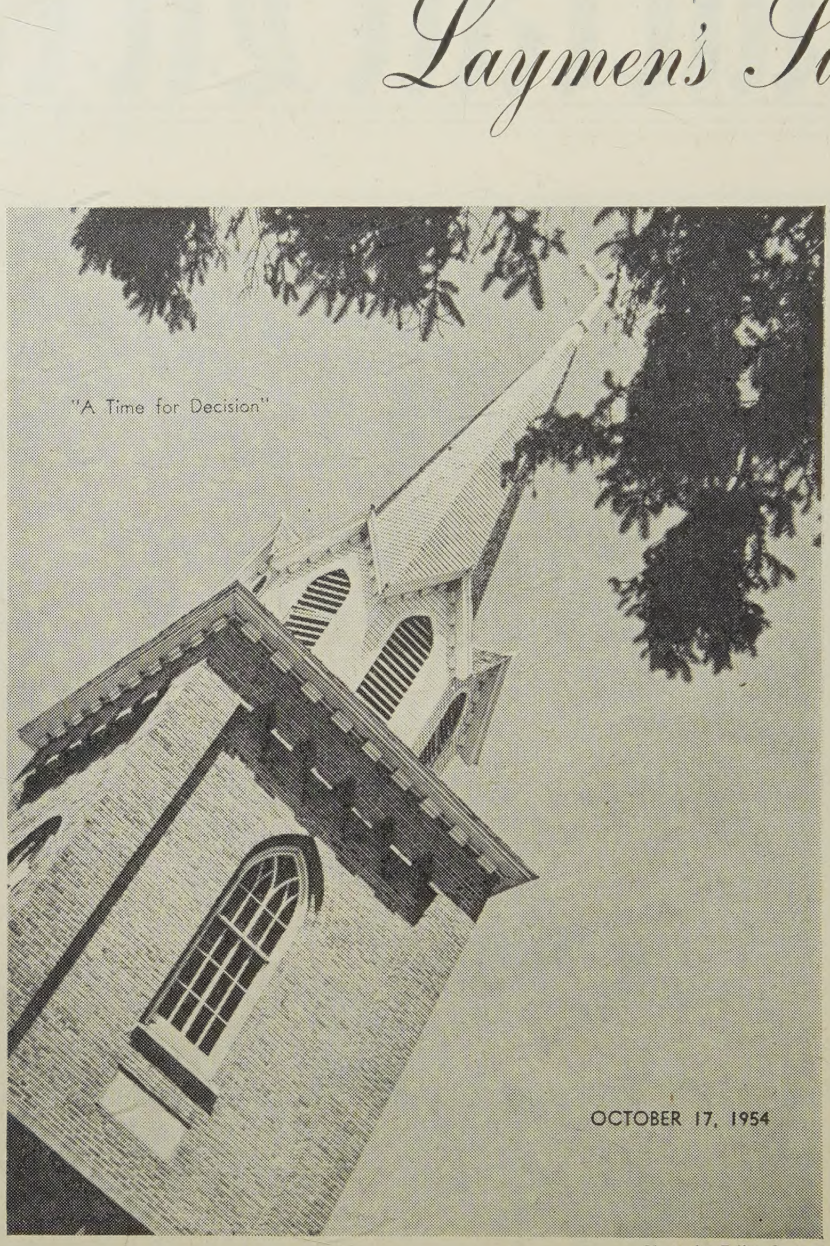


Photo by Erling Larsen

Share in This Program of Kingdom Business
to
"Bring Christ to Men and Men to Christ."

**THE BROTHERHOOD OF THE EVANGELICAL LUTHERAN CHURC**

XXXVIII . . . NUMBER 40

apolis, Minn., Oct. 5, 1954

Lutheran Herald

# Time for Decision"

## 1954 LAYMEN'S SUNDAY THEME

Loren M. Ness

egations of the ELC will join together with many church groups in the nation October 17 in the ance of Laymen's Sunday. The uniform theme ar will be "A Time for Decision."

n 1953, this church-wide observance will be spon- by the Brotherhood of the ELC. Last year 900 gations participated in Laymen's Sunday and the r is expected to more than double in 1954.

resolution, the Twenty-first General Convention ELC in June endorsed this special project of the rhood:

HEREAS, in 1953 the Brotherhood sponsored the ance of Laymen's Sunday for all Evangelical Lu- Church congregations to impress upon every man ligation and responsibility of service and full dship in his church, and

HEREAS, nearly 900 congregations responded to vitation of the Brotherhood and in addition more 5,000 men were enrolled as Brotherhood Builders, ore

IT RESOLVED, that the National Board of rhood, The Evangelical Lutheran Church, be ended for this effort and that all congregations e Evangelical Lutheran Church be encouraged to pate in Laymen's Sunday, October 17, and annual- eafter.

olution seconded and adopted."

national office of the Brotherhood has prepared posters and service folders, together with other als. All congregations have been supplied with s and order blanks. Early ordering is recom- d by the Brotherhood office to assure a sufficient of all items in time for October 17.

as been suggested that one or two laymen be to give short talks on Laymen's Sunday, out- the real significance of this day. In some congregations will have charge of the en- vice.

peaker might emphasize the ea" and purposes of organized men's work in the congregations, upon "bringing Christ to men and men to Christ," and strengthening the local congregation. Laymen's Sunday provides a special opportunity for our men to remind themselves of their privileges and responsibilities within the congregation.

Another topic for discussion will be the total stewardship responsibility of laymen in the Church, of time, talents, and resources. It is the first job of men in the Church to see that congregational work is adequately financed; that it has an adequate budget for benevolences, and that its entire budget is raised in full.

Laymen's Sunday will also provide an opportunity for every man attending services to enroll as a Brotherhood Builder through a one dollar contribution per man. As an expression of his stewardship, this provides each man an opportunity to share in at least a small part of men's work in the Church.

As a Brotherhood Builder each man will assist in supporting the National Brotherhood Scholarship fund and men's work in the district. He will also receive the *Brotherhood Bulletin* for one year to keep him informed of the on-going program among men in the Church.

Here is the opportunity for every pastor and every congregation to emphasize the importance of lay activity and stewardship to the success of congregational work and in advancing the work of the Kingdom.

## Schools and Colleges

### FIRST REGISTRATION REPORTS

| | |
|---|---|
| Augustana | 745 |
| Concordia | 1,219 |
| Luther | 940 |
| PLC | 893 |
| St. Olaf | 1,576 |
| Waldorf | 242 |
| Luther Seminary, St. Paul | 408 |
| Luther Seminary, Saskatoon | 25 |
| Augustana Academy | 183 |
| Camrose Lutheran College | 149 |
| Dakota Lutheran H. S. | 77 |
| Lutheran Coll. Bible Institute | 132 |

LUTHERAN HERALD — O. G. Malmin, *Editor*

CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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# Food for the Famished

Ove R.

"Thou crownest the year with Thy goodness . . ." Ps. 65:11

Today our Lord calls upon us to help feed millions of starving persons whose only hope for decent survival rests on our willingness to give them food. When we see pictured before us those who are in distress because they need food, we ask: "Lord, what wilt Thou have me to do?" And we hear our Master say: "Give ye them to eat." Jesus showed His concern for the hungry multitudes by invoking God's blessing on the food that was at hand, multiplying it and commanding His disciples to distribute it.

Many Christians of America join together through the *All Lutheran Food Appeal* to provide food for the hungry. We pray that God who has blessed us so abundantly will lay this cause upon our hearts so that an avalanche of food may tumble from our peaks of abundance to their valleys of want. He said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We have a good harvest! God blesses our fields with an abundance of growing things. He has given us so much that we can share generously with those who have less. Let's take time as a family next Sunday at dinner to decide how much grain we will share to feed our hungry neighbors. Through our gifts of food we invite famished families into our homes to eat at our tables from the fruit of our fields. Add joy to the harvest. When our neighbor calls for gifts from our fields, let us welcome him and accompany him to the granary or corn crib to help load our gifts of food!

In the middle East, in Jordan, and in other Arab countries some 850,000 Palestine Arab refugees (10% Christian) have existed for the past six years in virtually unrelieved misery; sheltered in shabby tent camps, caves, and makeshift cardboard and tin huts scattered from Egypt to Lebanon.

In West Germany and Austria, today, there are two and one half million refugees in miserable run-down camps, in stables, in attics, and in bombed-out cellars.

"Give ye them to eat."

These are ethnic Germans expelled from Euro placed persons, and a steady influx of fugitive Communist-ruled East Germany. Over half o refugees sleep in the same room where they coo meager meals: twenty-five per cent still depend o kitchens."

In Korea, millions of people live in dirt-floored made of scraps of wood and cardboard with new to plug the cracks. Life is so primitive that ma ilies can barely warm their slim rations, and a station operated by the Church is a beacon of ho

In other parts of the world, misery continues homeless: in Trieste, 5,000 Balkan refugees are s into a former prison; in India, five million wer homeless by the 1947 partitioning of roam lands by drought and famine.

Last year thousands of America's Lutheran gave generously through the *All Lutheran Food* The fruit from their fields provided food for fa

ies in many areas of need around the world. If of us makes his gift of food, there will be hundreds loads moving from America's Lutheran congrega- to areas of greatest need. Food from our granaries orn cribs, given through church channels, will be l in the hands of hungry persons, who will arise ss God for our gifts. This food will be distributed g suffering people solely on the basis of their need. nember, we make a gift of food from the fruit of elds. These gifts of food supplement our cash gifts erseas help made through Lutheran World Action. *All Lutheran Food Appeal* is conducted by Luther- Vorld Relief, material aid agency of the National eran Council, with the co-operation of the Board Vorld Relief of the Lutheran Church—Missouri l.

## y Investment in me Missions

Philip S. Dybvig

time ago we asked a few of the many hundreds nave invested in Home Mission Trust Certificates us why they invested. Following is the answer by one:

y investment in Home Missions would purchase a farm in my community, but where I have it now is no crop failure from drought or hail, no large no insurance, no upkeep and no depreciation. It fruit every year. I am so thankful that the oppor- has been presented so that I can have a chance p spread the work of the Kingdom."

continue to be thankful for the sustained interest people in this investment plan. It is helping make le the building of first unit churches and parson- n the many new congregations recently established ow being established.

he 40 more congregations to be established in '54, l be dependent on Church Extension Fund financ- lmost half of this financing in turn is scheduled ie from trust certificates which people are buying. ny people show the interest of the man quoted and by the many who are buying trust certificates, ow that our planned program for 1954 will be d.

ments during this fall season are most helpful n Church Extension, because we are now carrying ak load of our building operations. This is true e summer and fall are the most ideal for church action. Winter is too cold in the Midwest, and t in most other places and is, therefore, avoided. present we are financing new Home Mission es or parsonages in 15 places and all are rushing to complete the work before winter conditions set in.

This entire program of construction is financed through the repayment and refinancing of loans and through investments in trust certificates.

## United Across the Way

Paul G. Schmidt

September 26 was undoubtedly a memorable day in the Pelican Rapids, Minn., community; because on that day the beautiful new Trinity Lutheran Church of the ELC was dedicated. As it has been my privilege to attend church services during the summer months in Pelican Rapids over a long period of years, I would like to relate to the readers of LUTHERAN HERALD some experiences I have had there, and some observations I have made.

In the summer of 1921, the late Dr. Nils Kleven, then our pastor in Northfield, and I decided to take our families on a two weeks' vacation in the lake region of Otter Tail county. We succeeded in getting a cottage on Lake Lida, about ten miles east of Pelican Rapids. On our first Sunday we drove to town for church services. At that time there were two churches in town, facing each other across the street, and about one block apart—both belonging to our own synod. How disappointed we were to find that in neither of the two churches would there be services that day. We, therefore, attended a Congregational church in another part of town.

We have come back to this locality every summer since that time. On Sundays we have always attended services in Pelican Rapids. We soon learned that the two congregations were two entirely separate entities as though they belonged to different synodical bodies. Services were usually held in each church at the same time of the day, or either there were no services at all. In other words, there did not seem to be any cooperation in their church work. On some Sundays we went to the church on the east side of the street, and other Sundays to the one on the west side.

As the years passed a gradual change seemed to take place. The people spoke of joint meetings of the Sunday schools and within the two congregations for a few special events during the church year. Then they were glad to tell us that there was a much better understanding between the members of the two congregations; and later we heard rumors that the two were thinking of uniting.

The union became a reality! For a number of years services for the united congregations were held in the high school auditorium as neither church building was large enough for the combined group. When we came

(Continued on page 908)

# Are You Asking?

Clara Anderson

(1) *What is the Refugee Relief Act of 1953?*

The Refugee Relief Act of 1953 is an Act of Congress passed to allow the United States to work with other countries in assisting the homeless people of the world. It opens the immigration doors for some of these people.

(2) *When was the Refugee Relief Act passed?*

The Act was passed in July, 1953, and signed by the President on August 7, 1953.

(3) *How long will it last?*

It expires on December 31, 1956.

(4) *How many persons will it admit into the United States?*

It provides for the possibility of 209,000 visas.

(5) *What countries have refugees who can apply for admission under this law?*

The countries are Germany, Austria, the Netherlands, Italy, the Far East, Greece, the continental NATO countries, Turkey, Sweden, Iran, Trieste, England (Poles only), and countries giving asylum to Palestinian refugees.

(6) *Where are most of the Lutheran refugees?*

Most of the Lutheran refugees are in Germany and Austria.

(7) *How many Lutheran refugees are in Germany and Austria?*

Exact numbers are not known and approximations differ, but these figures come close to being an average

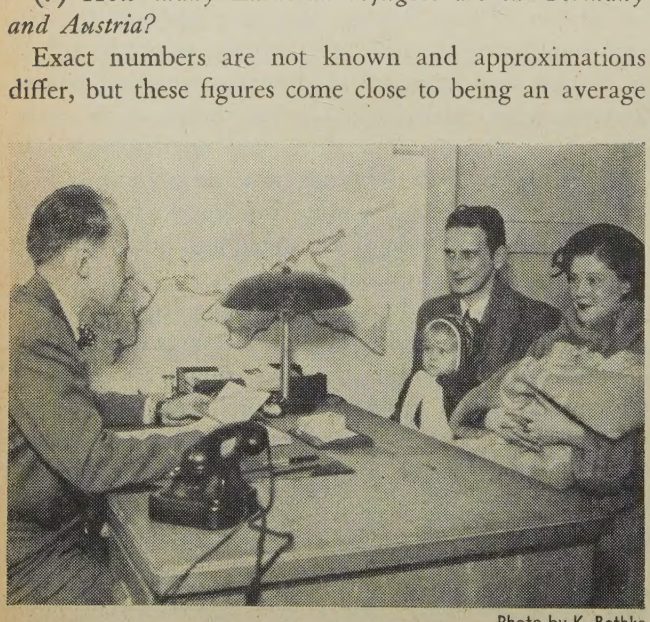
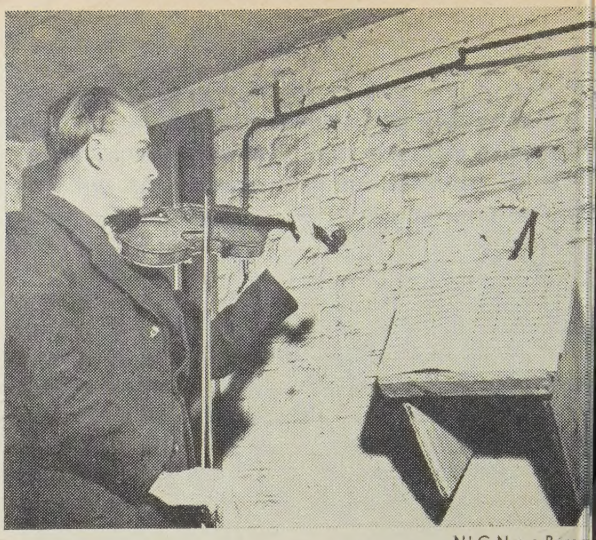


Photo by K. Bethke

Every family is interviewed by an American Consul before being admitted to the United States. The consul has records of health, security, character, and life history to help decide which of the families should be admitted to America.



NLC News Bure

The Voice of America, Radio Free Europe, and other bro behind the Iron Curtain draw young people to the west in se freedom. Herman Goetz loved the music of the Masters, hopes that in the free world he can continue his studies.

approximation: In Germany there are about six to million Ethnic German Lutherans and about 25,00 German Lutherans. In Austria the Ethnic Germa therans number about 290,000 and other Lutheran gees about one or two thousand.

(8) *What refugees in Europe, out of this vast nu are chosen for assistance by the Lutheran Church*

(a) Those refugees who have friends or relati the United States who can supply assurances.

(b) Those refugees who have no friends or rel to help them are referred to the European Lut Churches. They select the families to be assisted

(9) *How can an American assist a refugee fam*

The sponsor must file an assurance on a form pared by the Government of the United States Lutheran Refugee Service has provided these for be used when the sponsor wants the Lutheran C to assist the refugee.

(10) *Who can be a sponsor?*

Any responsible United States citizen may be a sor.

(11) *What assurance must a sponsor give t Government?*

The assurances are those of housing, a job, an the refugees will not become public charges.

(12) *What legal responsibility of support do sponsor assume?*

This article, "Are You Asking?" is the last in a series three articles in "Lutheran Herald" written by Miss C Anderson on the refugee program. Miss Anderson was merly Resettlement Director in Germany for the Luthe World Federation. She is now a member of the Luthe Refugee Service. Her office is located in Minneapolis, M

tle girl is now an American. Under the last program she and rents were the last to receive a visa from Germany. Others are still in Germany awaiting assistance.

e responsibility that the refugee will not become blic charge is a moral one. Up to this time, no vit or assurance has ever been held by the Gov- ent to be a binding legal contract, but each assur- does constitute a moral obligation.

) *How much responsibility does the Lutheran ee Service assume?*

e Lutheran Refugee Service has promised to stand d each sponsor who files a "Lutheran Church en- l" assurance. This means that the Church will with the sponsor and his pastor, and with the grant to find a solution to difficult problems should rise after the refugee arrives in the United States.

) *What persons or agencies are required to approve urance sent to the Lutheran Refugee Service?*

All job offers written into an assurance must be ped on Employment Service Form 560 by the ffice of the State Employment Service. The Em- ent Service will furnish the sponsor with a job ption on Form 560 which must be attached to the nce when it is submitted to the Lutheran Refugee e. This is a government requirement. Old people, vill be supported by their families and living with may receive assurances without employment serv- arance.

The local Lutheran pastor must approve each as- e sent to the Lutheran Refugee Service.

(15) *Where should an assurance be sent, once it is completed?*

It should be sent to the Lutheran Refugee Committee of your state. Ask any Lutheran pastor for the address.

(16) *What happens to the assurance before it reaches the consulate office overseas?*

(a) The local Lutheran Refugee Committee submits the completed form to the Lutheran Refugee Service in New York.

(b) The Lutheran Refugee Service endorses the assurance and sends it on to the proper government office in Washington, D. C.

(c) The government office processes the assurance and sends it to the proper consulate office overseas.

(d) The refugee family is notified when the assurance is received.

(e) The Lutheran World Federation office overseas maintains a contact with the United States consulates on all families having assurances submitted through the Lutheran Church and assists them with the processing.

(17) *How long after an assurance is submitted may a family be expected to arrive?*

The refugee cannot be expected to arrive for a period of at least eight months. If complications arise, which is not unusual, the lapse of time will be longer.

(18) *Why does immigration processing take so long?*

The law has established many safeguards to assure the American people that no persons shall be admitted who would be in any way detrimental to the public welfare. These "checks" of each individual take time. Based on the experience of Lutheran World Federation staff members, here are some of the "delays":

(a) Processing through Washington, D. C.—at least one month.

(b) Security checks—a minimum of six weeks.

(c) "Back-logs"—at consulates where health examinations and consular interviews are made.

(Continued on page 909)

Photo by Hilfswerk

**Paul Meyer disappeared last December from his home in East Germany. His wife and children are waiting for him in West Berlin. They did not dare to remain at their home.**

## Spokesman for a Big Family

The month of October is always a sort of "month of judgment" over the editor and staff of LUTHERAN HERALD. During that month, through the LUTHERAN HERALD *Campaign,* the Church judges its official paper. While the size of the subscription list is no infallible criterion of the worth of the paper, it does pretty well tell us whether the paper is finding favor with the people of the Church or not.

Of course we are hoping for a successful campaign; that goes without saying. We know of the hundreds and hundreds of pastors and lay people in more than two thousand congregations who will be helping the success of the campaign by a great deal of unselfish effort. To all of them we say a heartfelt "Thank you." We pray that the paper may be such that your efforts will seem to you worthwhile.

It is a big task LUTHERAN HERALD has been given: to be the spokesman of a Church which numbers more than nine hundred thousand members—truly a large family. The policy of the paper is determined by its function. It must speak *to* the Church *about* the Church. It must inspire, inform, even sway the minds and hearts of the people it serves.

As we look forward to the coming months, it is with the realization that the church paper *can* have one of its finest and most useful years. The pressure of a convention year is "off." There will be less call upon our space for material which must be placed before the Church in order that there may be a well-informed convention. We hope that this will make it possible for us to give greater emphasis to other sides of our assigned task. Not least do we hope to have more devotional and inspirational material, more variety in the presentation of the great tasks of our Church.

It will continue to be one of the paper's most important tasks to keep the people of the Church abreast of merger affairs. The next eighteen months are crucial, and there will be many things to talk over with our "family."

So we once again send the "case" to our "jury"—our readership throughout the United States and Canada. We do it humbly, well aware of how far short LUTHERAN HERALD falls of being what it should do. We do it thankfully, believing that God has guided us, mindful also of the great encouragement which has come from our readers in the past. We do it hopefully, aware of how many there are throughout the Church who want the paper in their homes, believing firmly that many will subscribe this year who have not had the paper in their homes before. And, most of all, we do it prayerfully, asking that the Lord will bless each issue that comes out, that He will use it to further His work.

# EDIT

## "Is This M

If editorials carried "by-lines" there would have two names at the head of this one—and neither would be the editor's. So let's give credit where is due.

Dr. Philip S. Dybvig tells of sitting in a circu toral conference a few weeks ago. As he sat and l to plans for the fall work, his first reaction was many desk-bound servants of the Church: "I were a parish pastor again." But then the dis turned to scheduling the various circuit-wide a trict-wide meetings of the coming weeks, and the frustrated pastors two hours to get eve worked in. Said Dybvig to himself, "Maybe it bad to be out of *that* sort of a mess, after all."

Then there came to him a memory of the day we were accustomed to see signs everywhere—in and bus stations, at airports, and above all in stations: "Is This Trip *Really* Necessary?" a reminder that these were war days, that the tran tion systems were not for private pleasure, that needed by the armed forces. And it occurred listening guest that perhaps all of us in the should remember that question, bear in mind tha is "war material" in the Kingdom of God, a ourselves every time the suggestion of a further ing is made, "Is This Meeting *Really* Necessar to our good brother Dybvig goes the first "by-lin

The second goes to Dr. Mars Dale, president Canada District of the ELC. In the current issue district paper, *The Canadian Crusader,* Dr. Dale

"About this time, each year, your D.P. gets or two from parishes wondering if he would b enough to write or speak to their pastor about gone so much. They say that conventions, Bible and holidays have cut in deeply to the regula services. This seems to be particularly felt when gregations are often snowed in in the wintertim

"This is a matter which each pastor must wei himself, and soberly. Ours is a calling that is dependent on our own stewardship 'of the myste God.' Some may be overconscientious when it to this stewardship, and others may be dissipatin

"Each pastor should be entitled to four S away from his pulpit each year. It is necessary to created to recreate. It has always been a disputed tion whether or not conventions should figure those four Sundays. The best way is for each pa

# TALS

## Y Necessary?"

: out for himself. He should at all times talk with uncil about any absence from the parish that s a Sunday, and such an absence should be made far enough in advance so that none of the regu- endants, at least, will drive distances to church id no services.

: above can be a serious matter, and each pastor answer for himself, honestly, before God."

, Dr. Dale examines a different slant, but it is ne subject, only localized. He, too, feels that ad- ators must, pastors should, and parishioners do s This Meeting *Really* Necessary?"

isly, some meetings *are* really necessary. We need into detail on that point. They are for fellowship iritual nourishment; they are for planning joint ors at every level; they are for carrying on the of the Kingdom. For the pastor, there are the gs, as well, which are necessary if he is to carry re of the general work of the Church. Such meet- course, are really necessary.

r very number, however, makes it imperative to *ther* meetings at a minimum. That, actually, is nt of this entire editorial. If anyone were to con- hat we are declaring war on meetings above the gational level, such a person would be wide of tanding our point. It is not the existence of meet- it the multiplicity of meetings which causes the .

t to do? Well, let's not call *another* meeting to that point. If it needs general discussion, let it me already-called meeting! And then we suggest es of thinking.

has to do with *consolidation*. Here and there in urch, serious efforts are being made to consoli- many objectives into one meeting or one series ings as possible. We believe that this is the most ng field for investigation. If one meeting will e place of three, much has been gained.

other has to do with *elimination*. If there are gs—and we are sure there are—which need not , let's not hold them. In the same vein, let's not any more meetings unless it is demonstrated reasonable doubt that they *are* necessary. We marked here that it is difficult to enter the King- God in a filing cabinet. Perhaps we might add ere are singularly few mentions in the Bible of tee meetings.

## Men at Work

If "Laymen's Sunday," October 17, were to be simply an occasion for promotion of Brotherhood programs and projects, we would be interested, but not to the extent of recommending that the sermon on that Sunday be devoted to it. After all, we do follow the Church Year, and October 17 has its own message.

However, properly understood, "Laymen's Sunday" can be a most worthwhile day and may well claim the attention of a pastor when he prepares his sermon for that particular Sunday. To us there appear to be two special points of emphasis.

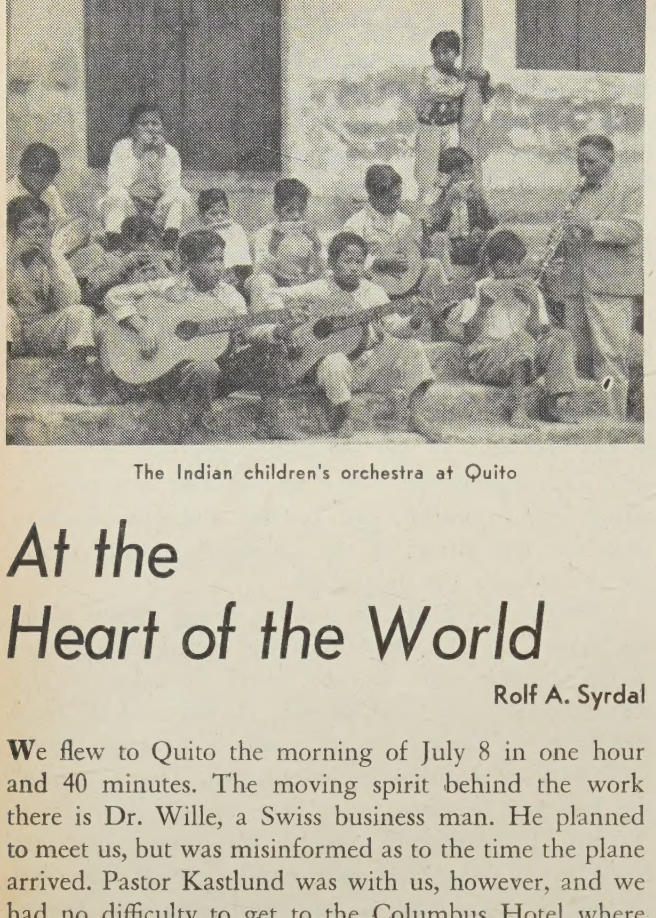
The first is that this is the ideal Sunday to speak and think about "Christian vocation." We have referred to that so often in our editorial pages that repetition may seem superfluous. There are, however, few subjects which seem to demand such constant discussion because there are few phases of the Christian message which are so evidently misunderstood.

"Christian vocation," in simplest terms, means nothing more than a recognition of the sacredness of occupation. In the sight of God, every Christian is His servant; every task, high or low, is conferred by Him and is to be carried out as a service to Him. True, there may be a difference in outreach. That is one of the lessons Christians learn from the Parable of the Talents. The influence exerted, for example, by the employer of a thousand men may be greater than that exerted by some man of limited abilities in a menial position in the plant. That, however, is merely a difference in degree. Both are assigned their tasks by God, both can be happy in the knowledge that they are serving God, and both are accountable to God.

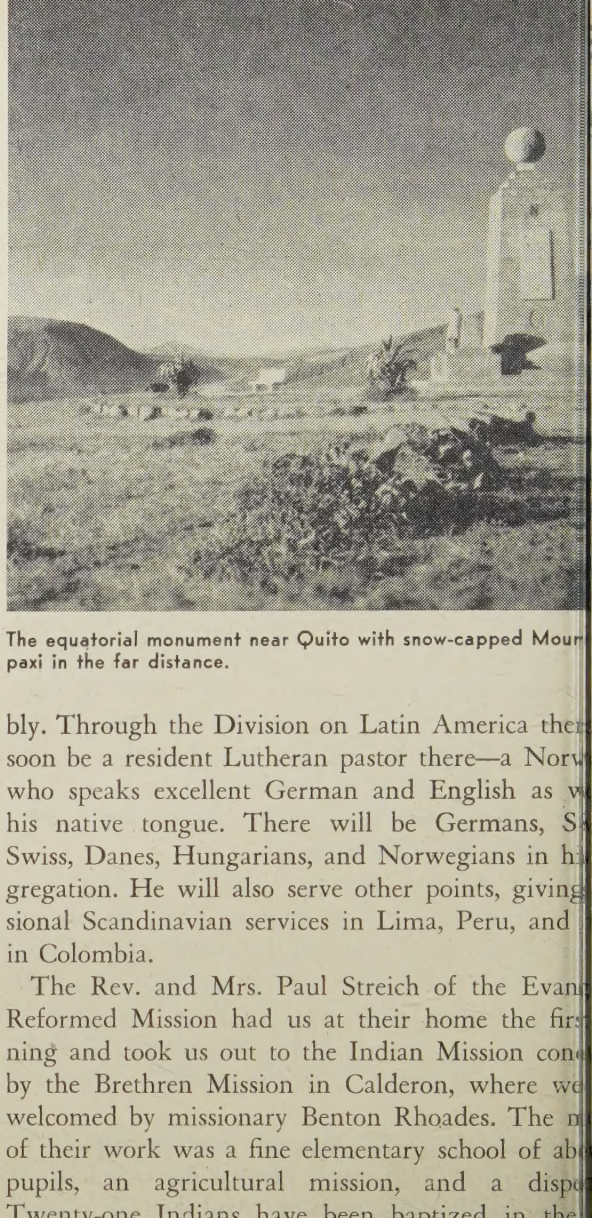
The second lesson to be stressed has to do with the share of one's time which the Christian gives to the direct service of the Church. There was a time when men's work in the congregation was often judged by false standards. The Ladies' Guild could meet once a month with an attendance of a hundred or more. The Brotherhood was lucky if a dozen faithfuls showed up for the monthly meeting. And so the men, poor fellows, were judged to be disinterested in the work of their congregation and of the Church itself.

That is sheer nonsense, of course. The burden of the administration of the congregation has always been on the shoulders of the men, and who shall say that they have not done a good job? And, let us be frank, the organized Brotherhood has not always had the most enticing programs to offer at the end of a long day.

What we are getting at is that "Laymen's Sunday" may well be used to remind the men that a part of their time legitimately belongs to their Church and to their congregation. And if the way is pointed, Christian men will gladly follow it.



The Indian children's orchestra at Quito



The equatorial monument near Quito with snow-capped Mour
paxi in the far distance.

# At the Heart of the World

Rolf A. Syrdal

We flew to Quito the morning of July 8 in one hour and 40 minutes. The moving spirit behind the work there is Dr. Wille, a Swiss business man. He planned to meet us, but was misinformed as to the time the plane arrived. Pastor Kastlund was with us, however, and we had no difficulty to get to the Columbus Hotel where we had reservations. We were again up about 9,000 feet or so and sweaters were needed again. There was no heat in the hotel, and it was raw and cold. The people at the hotel were congenial, but the food was limited as we did not dare to eat raw salads. Water was unsafe so we drank bottled mineral water—and even used it for brushing our teeth. Just a few miles from the equator—and we froze! We had plenty of bedding, but it seemed to take an hour or so to get the numb cold thawed out between bedding that had cooled off for a whole day.

We met the Scandinavian group that night (Thursday) at the business place of the Danish Consul, Vorbeck—Danes, Swedes, and Norwegians. Among the group was a Norwegian from Lima, Peru, who had been along on the KonTiki trip on a balsa raft from Peru to the East Indies. Friday night we met with the German group at the home of Dr. Wille. Saturday night we met with the Norwegian Consul, Haakon Bryhn, at his hospitable home. Sunday morning we had services in German and Scandinavian in the home of one of the Swiss members of the church. The Norwegian consul and his wife were there with the others—the first time during their thirty-five years in Quito that they had worshipped in their own tongue in a Lutheran assembly. Through the Division on Latin America ther
soon be a resident Lutheran pastor there—a Norw
who speaks excellent German and English as w
his native tongue. There will be Germans, S
Swiss, Danes, Hungarians, and Norwegians in h
gregation. He will also serve other points, giving
sional Scandinavian services in Lima, Peru, and
in Colombia.

The Rev. and Mrs. Paul Streich of the Evan
Reformed Mission had us at their home the firs
ning and took us out to the Indian Mission con
by the Brethren Mission in Calderon, where we
welcomed by missionary Benton Rhoades. The m
of their work was a fine elementary school of ab
pupils, an agricultural mission, and a dispe
Twenty-one Indians have been baptized in the
years of their work. The Indians are small and
the children interesting and alert. The princip
Indian, is quite musical and had a rather pri
orchestra perform for us. They did well with the
musical instrument and combs. We came to sch
time for daily chapel services—conducted by the st
themselves. It was an inspiring visit.

At 6:30 one morning we were taken out to the
ment placed exactly on the line of the equator. I
know how many times we crossed the line, but w
cross it often. The scenery was beautiful. We w
a little valley next to a mountain called Coroz
Mundo (Heart of the World), which showed th
Indians had a pretty good idea of where the e
was. We could see several snow-capped mountai
finest being Cotapaxi, a volcano still occasionally

(Continued on p

ELC's

# entral
# ervice Section

Clarice Foss*

nd the efficient operation of any organization or ess are certain key systems that help maintain this ncy. In order that ELC members may know more s feature of their Church, this article will explain LC headquarters Central Service Section.

insight into such a plan for efficiency and economy erhaps what first prompted the Mutual Advisory et of The Evangelical Lutheran Church to begin ulating the idea for the Central Service Section. mportant part of the ELC in Minneapolis, the al Service Section was organized for the mutual t of all the departments of the Church. Pastor . Hove, general secretary of the ELC, and his staff largely responsible for putting into effect this to increase over-all efficiency and economy of y, materials, and manpower.

e Central Service Section, located on the third floor e church offices at 419 4th Street South, is under nanagement of Grant V. Walseth, director. Mr. eth accepted the appointment as director of the e Section January 1, 1954, after serving 15 years Augsburg Publishing House shipping department. ents of Minneapolis, Mr. Walseth and his wife are ers of Liberty Lutheran Church and the parents of hildren.

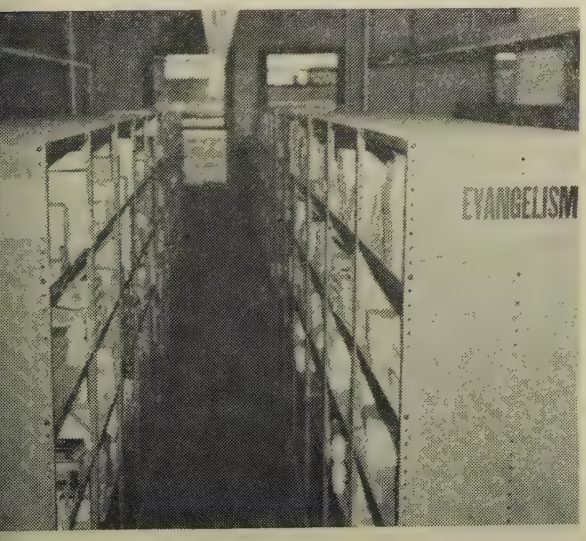
many years the departments of the Church were d in several buildings in Minneapolis, with each aking care of its own service work. After comple-

Grant Walseth, director of the ELC Central Service Section

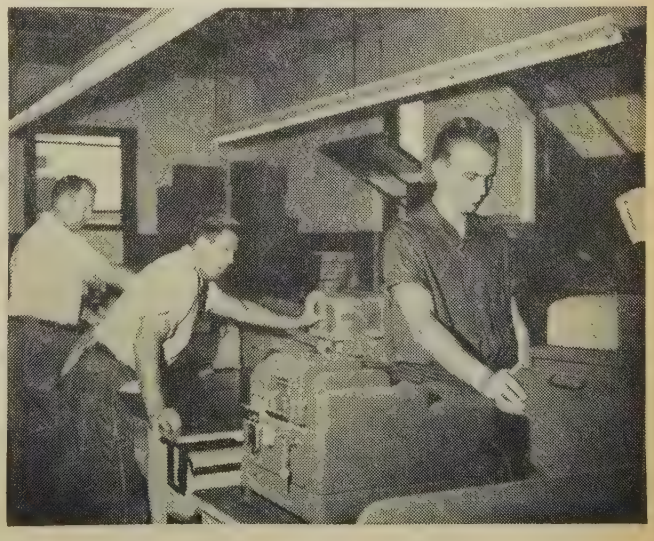
tion of the new office building, the Central Service Section was set up to provide mutual service functions, such as mimeographing, addressographing, folding, order filling, packaging, and mailing for all church departments.

Prior to the establishment of the service system, each department made its own purchases of paper, carbon, envelopes, and other supplies necessary in the departmental work. The Service Section now procures these basic office supplies in larger quantities, and consequently at reduced prices. They are furnished to the departments on a specific requisition and charged to the department's account.

The Service Section also maintains departmental promotional materials, keeps inventory records, fills orders, and ships for the departments. Messenger service is provided by the Service Section.




selves for the various church departments located in the Service Section.



The wrapping bench with the scale and postage meter machine in the Central Service Section. Pictured from left to right are: Arden Agrimson, Robert Yattaw, and John Hove.

The Central Service Section bills each department for services according to four categories: (1) man hours, (2) postage, (3) inventory stock, and (4) operational costs.

To provide space for the Central Service Section, the entire third floor at 419 4th Street South was redecorated, flourescent lighting was installed, and shelving and mailing facilities were provided. With mimeograph and other equipment centrally located, less equipment can accomplish the same amount of work as before, with a saving of time, material, space, and labor.

Mr. Walseth and his staff in the Service Section are able to serve and supply approximately 25 different offices in the ELC church building. Orders from the headquarters of the Church for service and supply come via a tube system. Seven men are employed in the Service Section.

Under Mr. Walseth's supervision, the work is scheduled and routed to avoid confusion and delay in completion. Mr. Walseth is also responsible for keeping all equipment in good order, that correct forms are filled out for the requisition of supplies and mailing, and that all necessary record of stock acquisitions and service charges are maintained.

The ELC Mutual Advisory Cabinet responsible for the original plan of the Service Section includes heads of all departments and auxiliaries plus the general church officers. Organized for the purpose of coordinating activities within the headquarters of The Evangelical Lutheran Church, the Central Service Section is an attempt to cut administration costs for all the church offices.

*Miss Foss is the recently appointed assistant to the editor of LUTHERAN HERALD.

## United Across the Way

(Continued from page 901)

to our summer home on Lake Lida this past summer, we were delighted to see the fine new church building, and were simply thrilled and amazed when it was our privilege to attend services in it. What an inspiration it has been to go to church on Sunday mornings there! It's beautiful church building which seats about 1,000; two blocks from the main street of town with the best car parking area, I'm sure, of any congregation in the district—perhaps in the entire synod; a packed auditorium every Sunday; and most important of all, an unforgettable inspirational service.

The union of these two congregations has been a blessing in many ways to the people of the entire area, and betokens a great opportunity for more intensive work in His glorious Kingdom. Perhaps there are other communities within our synod that might profitably follow the example of Trinity Lutheran in Pelican Rapids. Greetings, congratulations, and a wish for God's rich blessing to the good people in Trinity Lutheran.

## At the Heart of the World

(Continued from page 906)

The teachers at the Indian school at Quito

Seven snow-capped mountains can be seen from a spot by Quito on a clear day.

Quito is know in Protestant circles by its huge station HCJB—The Voice of the Andes—that the globe with evangelical programs in six to languages. There is a whole settlement of Ame running this station and giving its programs. I at their mission hour at 5 o'clock Sunday, July 11 we had had dinner at a Swiss home where foo sold to all who would come—an effort to raise m for care for children at a city hospital.

Monday morning we left for Lima, Peru.

Dr. Wille, Swiss businessman in Quito, with Mr. and Mrs. H Bryhn. Bryhn is the Norwegian Consul at Quito.

# 's You Can Be!

Harold B. Kildahl

HE SEVENTEENTH SUNDAY AFTER TRINITY
October 10, 1954
Text: Mark 2:18-20

ıst be said once more: God our Father is not con-
d chiefly with what you are. His larger concern
h what you can be, by His grace.

ıt's what the conversation is about, especially when
speaks about new wine skins, or about new cloth
ıew garments. He was "making all things new"
ot engaged in a remodeling or renovation program.
ıs and it is the mission of the Lord to fashion
creatures as Saint Paul says: "If any man be in
t Jesus he is a new creature."

ıs is a difficult doctrine, really, and difficult be-
it would be far simpler if moral patches could be
, or if spiritual renovations could be accomplished.
would rather reform and thereby attain a higher
n on the moral and spiritual ladder than to undergo
ıplete transformation. It is easier far to veneer the
ce than to re-create the core. Though it seems a
olish, there are nevertheless many who still believe
'if you save the surface you save all." But, it just
rue.

using the homely illustrations characteristic of the
in which He lived as a man upon the earth, and
monstrating the freedom of grace by permitting
lisciples to thresh a bit of corn on the Sabbath, our
was then teaching that faith, the Christian faith
he Christian life, do not consist of varied embellish-
s to manner of being, conduct, or behavior and,
the Christian life is not an outward observance
e Law, but a conversion of the inner man. Thus,
vas not primarily concerned with what men might
His larger concern was with what men might, by
race of God, become.

was, in effect, saying: "You can be more than
n, more than a woman, more than a member of
ɔciety in which you live, because by the grace of
you can be a child of God."

is you can be, friends, not by adopting a manner
ng, not by conforming to the Law, not by studious-
acticing a legalistic piety; but by faith, a living
a pulsating faith in Jesus Christ our Lord, your
our Lord, your all. Only then, can you come to
and to live in the freedom of His grace and
Saint Paul declare: "I can do all things through
t which strengtheneth me."

v things are meaner than pretension; nothing so
cable as hypocrisy. Our Father is not impressed by
"men seem to be," nor is His chief interest in
men are. His largest concern is with what "men
is grace, can be. Amen.

# Are You Asking?

(Continued from page 903)

(d) The immigrant usually needs one or two months to "clear" his personal affairs after receiving a visa.

(19) *If a sponsor gives an assurance to a refugee he does not know, can he be assured that the family will ever arrive?*

No, the rejection rate under this Act may be high.

(20) *Suppose the sponsor wants a family, how can he be certain that some family will arrive?*

If an assurer has designated a refugee on the assurance form and that refugee for some unforeseen reason is unable to qualify for admission to the United States, a substitution can be made if the assurer has so qualified his assurance. If an assurer will permit a substitution, he should write and sign on the bottom of page 4 the following statement: "I authorize the Lutheran Refugee Service to substitute a worker of similar skills if the above named alien is unable to immigrate to the United States." The Lutheran Refugee Service will secure the assurer's approval of a substitution before any action is taken.

(21) *Why is it better in this case to add this statement to page 4 of the assurance?*

A substitution can be made, if the original family is rejected, without filing a new assurance.

(22) *Can the sponsor state a definite time when the refugee should arrive?*

It is impossible to guarantee that a refugee will arrive at a definite time, as the Lutheran Refugee Service has no control over the actual government processing. However, the sponsor will be notified as soon as the visa is received.

(23) *Who pays for the transportation?*

The Lutheran World Federation and the Lutheran Refugee Service have revolving loan funds from which the refugee can borrow money for the transportation costs. Loans must be repaid by the refugee after he arrives in the United States.

(25) *Can a church group sponsor a family?*

The Government requires that an individual sign the assurance and take an individual responsibility. The church can take an active part in obtaining the sponsor and can stand back of the individual who signs. The church should take a moral responsibility for each Lutheran refugee brought into the congregation.

(26) *Must the same person who signs as a sponsor also provide the job and the housing?*

No. These may be three separate persons. In a church group, one person may provide the housing, another the job, and a third sign as the official sponsor.

(27) *What can I do?*

If you have housing or work for a refugee family, *contact your pastor.*

# Schools and Colleges

## "Christus Victor"

# Report From the Ashram

Margaret Opp

The 1954 Ashram of the Lutheran Student Association of America will prove significant if it drives us to the victory which, paradoxically, has not been won by us or our world but has certainly been won for us and our world. This Ashram will be significant if it drives us to the Christ who is Himself our Victor, who is Himself the answer to our questions. This Ashram will be significant if here the Christ finds us." With these words Norman Hjelm, brilliant and consecrated student leader of the LSAA invited Lutheran students from all parts of the country and from all corners of the world to participate in a "corporate spiritual quest"—the annual Ashram of the LSAA.

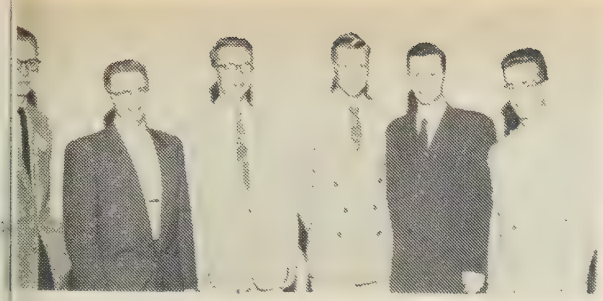
The National Music Camp in Interlochen, Michigan, was the scene of this year's Ashram where, from August 27 to September 3, 530 Lutheran students and leaders studied, played, sang and prayed together. (This total registration figure included members of the staff of the Division of Student Service, church leaders, and alumni. Among the 450 students there were 74 from the schools and colleges of the ELC. They were St. Olaf, 32; Concordia, 15, Augustana, 8; Luther, 5; PLC, 5; Waldorf, 2; Luther Theological Seminary, St. Paul, 6; Luther Theological Seminary, Saskatoon, 1. Students from other seminaries numbered 19 and from other church colleges, 80.)

A typical day at the Ashram, if there be such a day, begins with the early morning Matins. The chaplain for the Ashram was the Rev. L. Dale Lund, college chaplain and associate professor in the department of Christianity of Upsala College, a college of the Augustana Lutheran Church. Pastor Lund also conducted the service of Holy Communion on Sunday morning. Pastor Bill Larson, pastor to Lutheran students at the University of Minnesota and executive director of the Lutheran Student Foundation of Minnesota, gave the confessional address.

Following the morning matins, Dr. George Aus, professor at Luther Theological Seminary, St. Paul, introduced the Bible study. The Bible study sets the tone of the retreat and rightly becomes the basis for all seminars, discussion groups, and lectures. Four studies on Romans 5:12 to 8:39 we by Dr. Aus. One felt the presentation by Dr. A challenging and thought-provoking that when st were dismissed, it appeared they could scarcely w find a secluded spot in the woods or by the lake they might search the Scriptures. After an ho private devotional study, the students gathered in g to discuss what they have observed. "When you the epistle of St. Paul to the Romans, you ente 'sanctuary of theology.'" So stated Dr. Krister Ste theologian from Sweden who this year begins a year appointment as lecturer in New Testame Harvard Divinity School. Dr. Stendahl was one o more than fifty pastors, professors, and other c leaders present to guide students in seminars an cussion groups.

The afternoon program included the seminars c

The meeting of the World Council of Churches meeting in Evanston undoubtedly acco for the presence of many of the overseas students. Pictured above are most of t students representing fourteen countries in Europe, Africa, Asia, and the Near Overseas students from ELC colleges who attended the Ashram were Paul Hu Honan Province in China, who graduated from Luther College in Decorah, Iowa, presently attending Luther Seminary in St. Paul and Samih Ismir, Jerusalem, who st at Waldorf College in Forest, City, Iowa, and is now attending Concordia Colle Moorhead.



d above are the national LSAA officers for 1954-55. They are, right: Norman Hjelm, Havertown, Penn., president, a grad- of Princeton and presently attending Augustana Seminary; n Dahl, Clear Lake, S. Dak., vice president, a graduate of ana College, Sioux Falls, and student at Luther Seminary, ul; Steven Johnson, Northwestern University, Glenwood , Texas A. and M., and James Hendrickson, Luther Semi- askatoon, to the national executive committee; and Franklin n, editor of CAMPUS LUTHERAN, and a graduate student University of Chicago.

n groups entitled "Christian Frontiers." Some of ebated topics were "Lutheranism and the Ecumen- Movement," led by the Rev. Arthur Seyda, student r at Evanston, Illinois; "The Role of Women in hurch," led by Frau Lise-Lotte, associate director *utterdienst*. Christian welfare agency in Germany; arthyism," led by the Rev. Harold C. Letts of the A Board of Social Missions; and "The Christian e Communist State," led by the Rev. Otto Bremer, nt pastor in Berkeley, California.

ner seminar groups discussed Christian frontiers e university, in professional life, and for the Church. he latter group topics included, "Academic Free- " "The Court, the Schools, and Segregation," "The ch and Cultural Mobility," "The Church and the h People," "Youth Work in the Church," "Fron- in Worship," "World Mission," and "The World's ent Christian Federation."

r addresses came in the evening. In the first of , "The Hope and Despair of the Academic Com- ity," Dr. George Forell, professor in the school of ion at the State University of Iowa, told the stu- s: "The academic community is attacked and per- ed by despair. The reasons for this hopelessness are y, but the cure is one—Jesus Christ, the Hope of the ld." Also highlighting the evening sessions and ially the closing one was the 125-voice Ashram r directed by the Rev. L. David Miller of Van t, Ohio.

r. Ruth Wick, former executive secretary of the ed Student Christian Council and now a member he faculty of Garrett Biblical Institute, delivered the nd major address, on the topic, "The Hope and air of the Student Christian Movement."

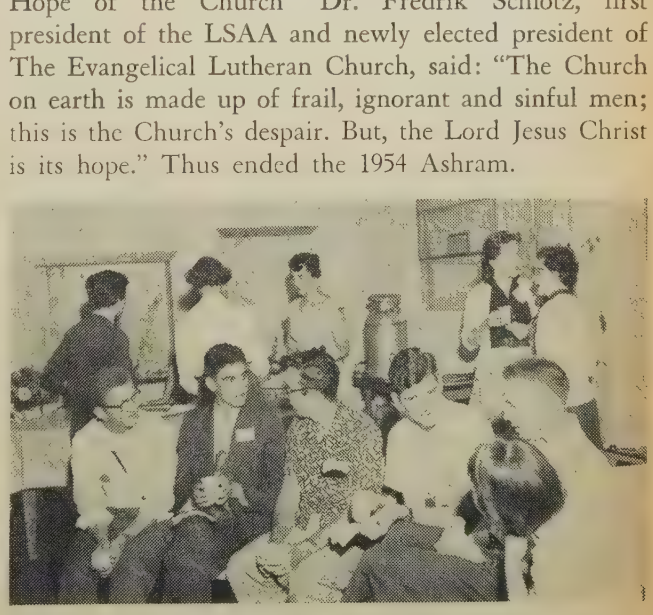
symposium on "Faith and Communication," mod- d by Norm Hjelm, was well received. In de- ing his remarkable paper on the communication of the Christian Gospel in words, the Rev. Philip Lee-Woolf, executive secretary of the Student Christian Movement of Great Britain and Ireland, acquainted the students with the study groups of the SCM. Referring to these groups he said:

"This sort of costly engagement with one another and with our God is the special role, the peculiar task of students within the body of Christ. Study is not a desire to show that Christianity is intellectually respectable. It is an offering, a self-offering, we make to God. Therefore, it takes particular effort; we must prepare and we must do it wholeheartedly. We must listen to others and run the risk of doubt. We must study often until we have 'a pain in the mind'; for this is part of the way in which we share in the sufferings of Christ."

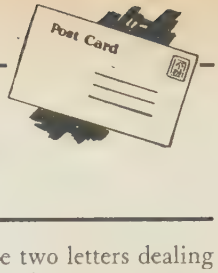
Stanley Yoder, Ashram organist and a student at Chicago Lutheran Theological Seminary, discussed the topic of faith and communication through music. Professor Arne Flaten, head of the department of art at St. Olaf College, treated the topic, "Faith and Communication" through visual arts. An exhibit of contemporary art, organized and directed by Miss Katherine Monson, played a significant part in the conference.

Addressing the Ashram on the subject, "The Despair and Hope of the World of Nations," was Dr. Stewart Herman, executive secretary of the Latin American Division of the National Lutheran Council. His timely presentation familiarized the students with the world picture, on which he is so well qualified to speak. Echoes of Evanston were evident in all major addresses, and one of the most enriching experiences of the Ashram was the privilege of meeting the overseas students.

In the closing session on the topic, "The Despair and Hope of the Church" Dr. Fredrik Schiotz, first president of the LSAA and newly elected president of The Evangelical Lutheran Church, said: "The Church on earth is made up of frail, ignorant and sinful men; this is the Church's despair. But, the Lord Jesus Christ is its hope." Thus ended the 1954 Ashram.



Scene from the international tea on Sunday afternoon. Here a student from Palestine compares his experiences as a student at Augustana College in Rock Island, Illinois, with those in his homeland.




# Correspondence

►It is unfortunate that the writers of the two letters dealing with the World Council of Churches in the Sept. 21 issue of LUTHERAN HERALD could not have been present at the Evanston assembly.

If they had, it is doubtful whether they could have expressed the views they did in their letters.

For example, it would be interesting to learn the basis for the statement in Pastor Lee's letter that the World Council "sanctions and advocates the teachings of atheistic communism."

This, I claim, is a reckless if not a libelous charge, completely unsupported by the facts.

At its first assembly in Amsterdam in 1948, the World Council indicated the various points of conflict between the Christian faith and Marxist ideology and totalitarian practice. At Evanston, these statements were reaffirmed. In between these two assemblies, the World Council earned the hatred of the Communists because it gave (through its central committee) support to the UN forces in the Korean war. As far back as 1948-49, officials of Communist nations have criticized the World Council as a tool of the imperialists and of the United States and various World Council staff members have been denied permission to visit member churches in their countries.

Further, the Evanston assembly made a positive statement concerning the value of the free enterprise system. This system at its best, it said, "has produced incentives for the responsible initiative and hard work which produces economic progress and has embodied the wisdom of decentralized decisions and widely distributed power." When you consider that delegates were present from countries with socialistic systems, this is a remarkable statement for a *world* organization to make. I believe that the report on "the responsible society in a world perspective" as finally approved by the Evanston assembly ovecame the criticisms of the working paper on the subject which Dr. Bruce made in an earlier letter to the HERALD, and which provoked Pastor Lee's letter.

Pastor Lee is not correct either when he says that the Evanston assembly called for peaceful coexistence of communist and anti-communist nations.

The report approved on international affairs at Evanston said:

"We avoid the use of this term (coexistence) because of its unhappy historical significance and some of its current historical implications. 'Coexistence' as conceived by Christians cannot imply any willingness to disguise from themselves or others the vast difference which lies between the search for an international order based on belief in Christ and His reconciling work, and the pursuit of aims which repudiate the Christian revelation. There can be no abandonment of the right to assert this fundamental difference and the faith on which it rests.

"We stand against submission to, engulfment by, or appeasement of totalitarian tyranny and aggression. We also stand against the exploitation of any people by economic monopoly or political imperialism. In the world community we must stand for the freedom of all people to know the truth which makes men free and for the basic civil li of all people to struggle for a higher freedom."

Then six minimum requirements for living toget a divided world are listed, followed by suggestions for ing into an order of genuine cooperation.

Pastor Schlinkert, in his letter, argues that Lut have to compromise their faith to participate in the Council. But if you will question officers of the 49 Lu bodies belonging to the World Council, they will te this is not so. Since we have fellowship with these in the Lutheran World Federation, where they co 85 per cent of the federation's membership, as the H editor has pointed out, cannot we trust their findi this respect?

Further, it is not true, as Pastor Schlinkert alleges the World Council churches deny the divinity of C All churches to become World Council members "accept Jesus Christ as God and Saviour." As a denominations like the Unitarians and Universalitsts do deny Christ's divinity are not in the World Co The message adopted by the Evanston assembly ma strong reference to the Second Coming of Christ. It "He will come again as Judge and King to bring all t to their consummation." This is hardly the langua people who deny Christ's divinity.

I heard no one at Evanston suggest that the Scrip are not the Word of God. In fact, the assembly rev that the World Council is becoming increasingly and Christ-centered. As the HERALD editor already pointed out, the emphasis is weighted on the side o conservative and evangelical.

The third point raised by Pastor Schlinkert deals the Sacraments. There were five services of Holy munion celebrated at Evanston, and in at least fou them (Anglican, Eastern Orthodox, Lutheran, and U Church of South India) the real presence of Christ affirmed. But no attempt is made at World Council ings to force delegates to have altar fellowship with p of other denominations if they do not choose. That's a separate Lutheran service was scheduled at Evan Despite this, I think it would be generally agreed th is tragic that Christians have so divided themselves a table of the Lord, and that greater unity here is t desired. For example, can we justify the fact that Lutheran churches will not permit members of ce other Lutheran churches to participate in their Commu services?

I think both Pastors Lee and Schlinkert would be am to learn what a vital role Lutherans play in the W Council's leadership. A Lutheran, for example, directs council's international relationships. Another Lutheran h possibly the most important position in the council—c man of its central committee. Lutherans, it has been poi out, comprise the largest denominational bloc in the W Council.

These are the same Lutherans we work with in National Lutheran Council and the Lutheran World eration. If we cannot trust them to safeguard the f then we should withdraw from the NLC and LWF and live in glorious isolation!

I would suggest to all ELC members interested in World Council that they read the complete reports, re tions, and message of the Evanston assembly. (They found in the Sept. 22 issue of the *Christian Century*

WILLMAR L. THORKELSON
Minneapolis, Minn.

# Meditations for the Family Altar

J. R. Hestenes

## TOWARD THE EIGHTEENTH SUNDAY AFTER TRINITY

Epistle: Romans 10:1-13

The Gospel: John 10:23-38

### Monday, October 11
### ACTIVE FAITH
**Read James 2:10-17**

*a brother or sister is ill-clad and k of daily food, and one of you says em, "Go in peace, be warmed and ' without giving them the things ! for the body, what does it profit?*

nes asks a good question here. It up the truth that faith without is dead, just as feelings without sion are of no account. If I love must give expression to that love. ay that I am filled with sorrow at ight of my neighbor, I must, if I sincere Christian, do something it.

poor farmer had to shoot his only because its leg was broken. Many of ighbors gathered around to say how they were for the unfortunate man. of them was truly sory "I'm sorry ollars," he said, passing the hat, sorry are you?" Soon he had h money on hand to buy the farm- orse.

every hand there are opportunities ve our faith hands and feet and . Under God, we must.

*e expression to our faith, O God.*

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### Tuesday, October 12
### ONE THING
**Read Mark 10:17-27**

*"You lack one thing; go sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me."*

This was not the speech the young man wanted to hear, but it was the one that Christ knew he needed. It was the one thing that kept him from being the man God wanted him to be. It was the block in the way, the door that remained closed, the road that was never traveled upon. This was the one thing that became the bottleneck in his forward progress. He could not pass through it without leaving his love for possessions behind. Mark says "he went away sorrowful; for he had great possessions."

For many people who have not gone "all the way" in their surrender to God, there is *one thing* that does the preventing. We may say to ourselves, "I want to keep my love for this," or, "I refuse to forgive my neighbor," and at the same time we want to be called Christian; we want eternal life. But, Christ puts His finger on that one thing and asks that we get rid of it. Christ wants nothing to stand in the way.

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### Wednesday, October 13
### WISE CHOICE
**Read II Chronicles 1:7-12**

*"Give me now wisdom and knowledge to go out and come in before this people, for who can rule this thy people, that is so great?"*

God knew Solomon's feelings when he came to the throne. It is not easy to be a king. Therefore, He said to him, "Ask what I shall give you." Taking advantage of God's offer, Solomon made a wise choice. Passing up possessions, honor, vengeance on his enemies, or a long life, he asked God for wisdom.

You and I have the same advantage that was granted to Solomon. "Ask," says God, "and it will be given unto you." If it is wisdom we want we may have it from God. It is offered us in His revealed Word. This Word is made known to us by the enlightenment of the Holy Spirit.

This wisdom gives us great advantages in life. It keeps us from driving stakes in the ground as though this earth is all that matters. It helps us to see things with the eyes of Christ. It urges us to work while it is day. It makes us seek to be Christ-like, Christ-loving, and Christ-serving.

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### Thursday, October 14
### GODLY SORROW
**Read II Corinthians 7:6-10**

*r godly grief produces a repentance eads to salvation and brings no re- but worldly grief produces death.*

always brings sorrow. But, it is le to be sorry for sin for reasons than repentance. For instance, if I nto trouble for doing something g, I am sorry because it has put me embarrassing situation, or I have a o pay, or I get myself talked about. is a selfish sorrow that does no good. oduces death, as Paul says.

t, the sorrow that produces the re- God wants is the sort that works tance. I am sorry that I sinned st God; that I rebelled against Him; I failed. This sorrow is born not of ness but of guilt. And when we this sorrow we are led to confess ins to God and seek His forgiveness. ying "I'm sorry" will often be gh to satisfy a careless world, but God it is never a half-hearted word. orgiveness is applied to those whose s are opened by true repentance.

\+ +

### Friday, October 15
### GO IN PEACE
**Read Luke 7:36-50**

*And he said to the woman, "Your faith has saved you; go in peace."*

It was rough for this woman, but she stayed with it until, at length, she heard Jesus say, "Go in peace." She had led a rough life and had a bad name. She broke the rules of etiquette to come into Simon's house to see Jesus. Her heart was smarting because of sin. But she brought an offering to show her desire for forgiveness. It was expensive, an all-out offering to Christ, and He forgave her. It wasn't the quality of the ointment that did it but the quality of her heart. She seems to have been the only one in the room that got anything from Christ that day.

Go in peace! Do we know what this is in our lives? We may know it only if we have been at the feet of Jesus, if we confess our unworthiness, and have Him raise us up again. This is exactly what He has come to do for all of us. But, He cannot apply it upon any of us who do not want it. Our prayer should be to seek this peace which Jesus brings.

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### Saturday, October 16
### TRUST GOD
**Read Jeremiah 17:5-10**

*"Blessed is the man who trusts in the Lord . . . He is like a tree planted by water . . . for it does not cease to bear fruit."*

Jeremiah makes a comparison between those who trust God and those who trust man. The results of the two trusts are opposite. One is like a tree by a stream; the other is like a bush in the desert. One trusts the arm of flesh, the other looks to the Almighty God.

All through life there is a temptation to trust man and the things of man rather than God. Worldly wisdom seems to make sense, while God's wisdom seems only for fools. Doing things man's way is more popular than doing things God's way.

Nevertheless, the Bible encourages us to trust God through thick and thin, and we shall be blessed. The truth of this is written into the very lives of many people who have been obedient to this teaching. God's way is the good way, the blessed way, and the best way.

*Give us true trust in Thee, O God. Amen.*

# Here and There on the Christian Front

Edited by Raymond M.

## EVANSTON

While these pages have devoted considerable space to the World Council Assembly at Evanston, there were some matters which received attention in the closing days of the Assembly which should be noted, such as:

1) An expression of deep concern over religious persecution in some countries and a request to its officers to make representations to the governments concerned.

2) The hearing of a "thank you" from the Primate of the Danish Church to American Churches for providing the major financial support during the first six years of the Council's life, and a call to other member Churches to take a greater share.

3) Its final message which reiterated the faith that "Jesus Christ is the hope of the world" and that this hope has relevance to such major problems as Christian unity, political divisions, hunger, injustice, racial segregation. The message declared, "Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord."

4) Its appeal for a worldwide ban on atomic and hydrogen bombs and its request that all nations pledge not to "engage in or support aggressive acts in other countries."

5) The registering of a total attendance of 1,298 delegates, accredited visitors, consultants, fraternal delegates and observers, coming from 179 churches in 54 countries. Of these 502 delegates represented 132 member churches in 42 countries.

## STEWARDSHIP IN HOLLAND

The Lutheran World Federation has granted $30,000 to aid a "dynamic program of Stewardship and Evangelism" in the growing Lutheran Church of Holland. The program, which is scheduled to start this fall, will emphasize stewardship and the development of self-supporting congregations to meet the demands put on the Church by a renewed interest in Lutheranism throughout Holland, LWF headquarters explained.

The LWF grant has "given new impetus" to the ten year old "Chu Action" program through whic Lutherans in Holland have carri a home missions program. Unde program ten Lutheran mission st in new and growing communities established during the last three Amsterdam, which had only thre theran churches 25 years ago, no eleven churches and preaching sta

Along with contributions fro therans in Holland, the $30,000 grant will be used to establish volving loan fund for the develo of mission centers into self-supp congregations, the LWF leade plained.

## SWEDISH PREACHERS' CHORUS

RNS Photo

Forty singing pastors from the Swedish Mission Covenant Church give a sample of their program upon arrival in New York for a two-month concert tour which will carry them across the nation. The clergymen, chosen from the 160-member Preachers' Chorus of the Swedish Church, include representatives from each of Sweden's 26 provinces. Founded in 1908, the Chorus makes annual tours of Scandinavian countries to help raise funds for needy church members.

## FRY HEADS CENTRAL COMMITTEE OF WCC

RN

The new Central Committee of the Council of Churches elected Dr. Clark Fry (center), president of the Lutheran Church in America, as ch With him are Dr. Ernest A. Payne general secretary of the Baptist U Great Britain and Ireland, newly vice-chairman, and Dr. W. A. Visser ' of Geneva, Switerland, who was re- general secretary. The 90-member Committee is the Council's policy- body during the interval between m of its Assembly.

## NORWAY HEARS SOVIET BAPTIST LEADER

The Rev. Alexander V. Karev of cow, general secretary of the All- Council of Evangelical Christia Baptist group, has been touring

## JEWISH TERCENTENARY OBSERVED

RNS Photo

vid de Sola Pool, rabbi of Congregation Shearith Israel (center), examines a ational book dating back to the American Revolution at a service in the temple York marking the start of an eight and a half month observance of the 300th ary of Jewish settlement in this country. With him are: N. Y. State Supreme ustice Edgar J. Nathan, Jr., president of the congregation (left), and Ralph E. national chairman of the American Jewish tercentenary. Congregation Shearith the oldest Jewish congregation in North America. It was founded by 23 Jewish who arrived in New York in September, 1654. Similar services were held by congregations in 250 cities and towns across the country.

the invitation of the Rev. Ragorbech, assistant pastor of the Cathedral and the Norwegian for Peace and Freedom. Mr. has been telling the Norwegians urch leaders can speak and work ect freedom in the Soviet Union, l the Baptist churches there are d with people at every service iat there are three million Bap- 5,400 congregations spread all Russia.

or Forbech, a member of the Party and considered an extreme in his political and economic preached in the Baptist church scow last year during a tour of oviet Union and Communist

## SHER YIELDS COMICS

many church groups, P.T.A.'s ther groups actively engaged in to clean up the comic book sales and with the publishers prom- o do some "self-policing," comes formation that one publisher has d to quit publishing about half ie of comic books.

publisher is William Gaines, f the Entertaining Comic Group, comprises ten of the most successful publications with a monthly circulation of 2,000,000. He is discontinuing five of the ten, in the "crime and horror" category, at a cost of some $250,000 a year according to his report.

His reason for the decision is that the opposition of Church and P.T.A. groups is so powerful that it is "suicidal to buck this type of censorship." He hasn't been converted on the subject of comic books, it appears, for he says he violently disagrees with the basic premise of these groups that comic books stimulate juvenile delinquency, but fears that if he does not "appease" this opposition he will be driven out of business entirely.

"Actually," Mr. Gaines says, "the greatest number of horror book readers are the adults. They get their aggressions, hates, and hostilities out of their systems by reading them. Some of our biggest sales in horror comic books are on university campuses. We have a tremendous following at Harvard University, Ohio State, Penn State, and many other colleges."

## LUTHERAN WORLD ACTION

Nearly 59 per cent of this year's Lutheran World Action goal of $2,600,000 was raised during the first eight months of the appeal, according to an announcement from the National Lutheran Council. Cash receipts amounted to $1,532,982 or 58.96 per cent of the goal for the year. This was slightly less than in 1953 when 63.8 per cent of the total for the year had been received by the end of August.

The Rev. Rollin G. Shaffer, promotion secretary of LWA, in making the announcement, stressed that the budget needs in 1954 exceed the goal by about $340,000 and the cooperating church bodies are urged to raise at least 10 per cent more than the announced goal.

The bulk of current needs abroad, he said, center on assistance to refugees, including physical aid and spiritual care as well as efforts to aid them to emigrate; aid to churches carrying the refugee burden, particularly in Germany and Austria; and aid to minority churches and diaspora groups. Included in the 1954 LWA goal are also sums for a Lutheran resettlement program in the U.S.

Also included in the 1954 program is $290,000 to be spent for spiritual services to men and women in the Armed Forces.

The report on receipts showed that four of the eight cooperating church bodies had passed the halfway mark of their goals. These were the United Lutheran Church, Augustana Lutheran Church, American Lutheran Church and the United Evangelical Lutheran Church.

## WORTHY OF NOTE . . .

Lutheran World Relief sent 489,463 pounds of relief supplies valued at $185,870 for distribution in Germany, Austria, Yugoslavia, Korea, and the Holy Land during the month of August. . . . The Christian Herald has predicted that church membership in the U.S. will top 100,000,000 in 1956 if present growth patterns continue. It also predicted that the Southern Baptist Convention will be the largest Protestant denomination in the country by 1959, if present trends continue. . . . Continuation of the present indifference in the Church of England will lead, within 50 years, to Great Britain "again being under the orders of the Papacy," said the Rev. David Railton in a sermon in Liverpool Anglican Cathedral.

# Within the E.L.C.

## PERSONS

**Dr. S. C. Eastvold**, president of Pacific Lutheran College, Parkland, Wash., and **Dr. Warren Quanbeck,** professor at Luther Theological Seminary, St. Paul, Minn., were among the speakers at a National Lutheran Council theological conference held at Pacific Lutheran College Sept. 1-3. Among speakers from abroad at the conference were Dr. Lennart Pinomaa of Helsinki, Finland, Dr. Vilmos Vajta of Geneva, Switzerland, and Dr. Ernst Kinder of Munster, Germany.

**The Rev. Frank M. Salveson,** pastor of Zion Church, Brooklyn, N. Y., has accepted a call to Our Saviour's Church, Stanley, Wis., and will move there Nov. 1.

**The Rev. O. M. Odland** terminated Sept. 1 his pastorate at Dell Rapids, S. Dak., which he has held since 1937. He is now living in Sioux Falls, S. Dak.

**The Rev. Eldred R. Peterson,** formerly of Chicago, Ill., began Sept. 1 a pastorate at Hawkins, Wis.

**The Rev. Kent S. Knutson** was installed as pastor of Our Saviour Church, Staten Island, N. Y., Sept. 12. During the World Council of Churches Assembly in Evanston Pastor Knutson served as correspondent for "Nordisk Tidende," a Brooklyn weekly published by his father-in-law, Col. S. J. Arnesen.

**The Rev. R. E. Melheim,** pastor of the Souris parish in N. Dak., has resumed his parish duties after a leave of seven and one half months due to a throat ailment. He and his family spent those months in Arizona.

## DISTRICTS

### Eastern

**Milwaukee, Wis.** Advent Church, a neighborhood church which has taken over the old property of Our Saviour's Church, was formally organized as a congregation Sept. 14. Its pastors are Joel Dobbe and Marvin O. Lee.

**Brooklyn, N. Y.** Sept. 12 was mission festival day in Trinity Church. The Rev. Olaf Hansen, Japan missionary on furlough, preached at the two forenoon services in the English division, and Dr. O. Gornitzka, of the Minneapolis Lutheran Bible Institute, preached in the Norwegian division. Miss Ruth Christiansen, missionary to the Sudan, addressed the Sunday school. In the afternoon the young people's society (Norwegian division) was addressed by the Rev. M. C. Dixen, executive secretary of the Santal Mission. In the evening Dr. and Mrs. William R. Scott were commissioned for medical missionary service in the Santal field in India. Dr. Gornitzka conducted the commissioning service, as president of the Santal Mission board, and Pastor Dixen preached the sermon. Dr. and Mrs. Scott will sail for India in the course of the fall.

**Cushing, Wis.** Laketown Church, parish of the Rev. J. E. Midtling, celebrated its 75th anniversary Sept. 5. Its chief feature was the dedication in the afternoon of a new parish hall; the service was in charge of the Rev. O. R. C. Smeby, president of the Hudson Circuit. In the forenoon the sermon was preached by the Rev. Hans Nelson, a former pastor of the parish. In the evening, at a confirmands' service, the Rev. Otto Niels main speaker.

### Pacific

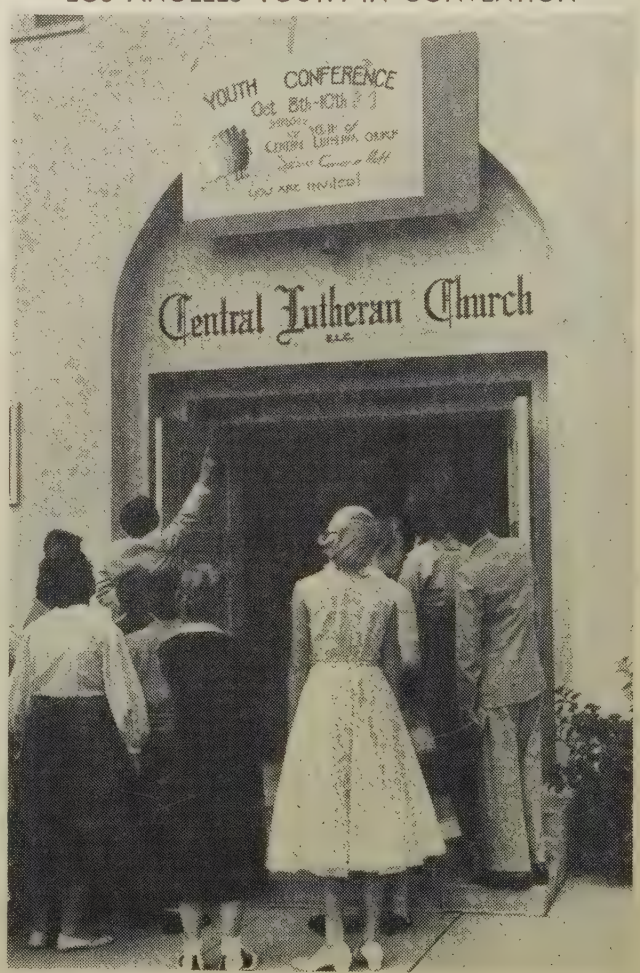
**Silverton, Oregon.** New pew cushioned seats and padded were dedicated Aug. 29 in Im Church, parish of the Rev. Arn Nelson.

## OBITUARIES

### Isaac A. Rygg

Isaac A. Rygg, an active mer Our Saviour's Church, Everett, died Aug. 26, 69 years of age. I born at Clifford, N. Dak., Ma 1885. He later lived at Bricelyn, Tacoma, Silvana, and East Sta in Washington, moving to Eve 1929. He is survived by his wi Clara Knudson, two sons, a grandchildren.

## LOS ANGELES YOUTH IN CONVENTION




**The above picture shows a number of young people entering Central Lutheran Ch Van Nuys, Calif., where a convention of Los Angeles Circuit Luther League will be Oct. 8-10. Youth in attendance are expected from more than twenty-five metrop parishes. Chief speaker to be the Rev. Cameron Hoff of Santa Monica, earlier che in Korea.**

## The Rev. J. M. Runestad

e Rev. Jesse M. Runestad, pastor thany Church, Red Lake Falls, ., died May 20, in his 67th year. al services were held in Bethany h, Red Lake Falls, May 22. ers were Dr. A. E. Hanson, presi- of Northern Minnesota District, he Rev. E. M. Berg. Burial took May 24 in Trinity Church ceme- Letcher, S. Dak., where the Rev. . Knutson officiated. Pastor Rune- was born Aug. 29, 1887, near a, Ill., the family later moved to Dakota. He attended Jewell Lu- n College, South Dakota Univer- nd Luther Theological Seminary, aul, graduating from the last d institution in 1919. He served es at Longmont, Colo., 1919-24; o, S. Dak., 1924-39; Badger, ., 1939-47; Oklee, Minn., 1947-54, noved in February this year to Lake Falls. In 1920 he married n Hommersand of Mt. Vernon, ak., who survives him together four sons, two brothers, and three .

rough some error this obituary, n several months ago, has failed ear earlier in our columns. The editor tenders his regrets).

## ANNOUNCEMENTS

**Sale:** 15 individual seat pews, to a row; cheap. Contact Im- el Lutheran Church, RFD, Ha- N. Dak.

**stin Circuit WMF** will meet Oct. Blooming Prairie, Minn. Speak- Miss Clara Anderson and the Johnson.

**eton Circuit WMF** will meet 14 at Wilmot, S. Dak. Speaker: nary Alton Halverson.

**ert Lea Circuit WMF** will meet 12, 10 a.m. at Waseca, Minn. ers: Miss Clara Anderson and the C. R. Johnson.

**e Lake Circuit WMF** will meet 5 at Ladysmith, Wis. Speakers: mes E. W. Sihler and Byron n, and the Rev. J. M. Mason.

**den Gate Circuit WMF** will Oct. 16 at Corte Madera, Calif.

**k River Circuit WMF** will meet 13, 9:30 a.m., at Sugar Creek h, Elkhorn, Wis. Speakers: Pas- Tyron Austinson and C. M. Han-

**roadcast by Dr. O. K. Storaasli,** ent of Luther Seminary, Sas- n, Sask., will be sent out by Canadian Broadcasting Corpora- Oct. 31, 2:30 M.S.T. It will be on the Dominion network stations, music to be furnished by Luther Seminary Male Chorus.

**Oakes Circuit WMF** will meet Oct. 14 at Lisbon, N. Dak.

**Madison Circuit WMF** will meet Oct. 12, at 10 a.m., at Christ Church, Stoughton, Wis. Speaker: the Rev. Myron Austinson.

**Eagle Grove Circuit WMF** will meet October 20 at Callender, Iowa. Registration will be at 9:30 a.m. with the morning session beginning at 10 a.m. Speakers will be the Rev. Ronald Jensen and Mrs. Merrill Gilbertson.

**The Pelican Valley Circuit WMF** will meet October 5 in the new Trinity Church in Pelican Rapids. The forenoon program will commemorate the 25th year of the WMF in this circuit. Mrs. Hardy will be the forenoon speaker and Ruth Christianson, missionary to Sudan, the afternoon speaker.

**The Park River Circuit WMF** will meet October 6 at the Pleasant Valley Church near Park River. Speakers will be Pastor C. M. Hanson of Minneapolis, Director of Minority Missions, and the Rev. Conrad Halvorson.

**The Eau Claire, Wis. Circuit WMF** will meet Tuesday, October 12 at 9:30 a.m. at Our Savior's Lutheran Church in Menomonie, Wis., the Rev. E. T. Boe is pastor. Speakers will be Miss Eleanor Bjorkman, Mrs. G. S. Thompson, and the Rev. John Watne.

**Wanted:** 50 copies of the **Lutheran Hymnary.** Please write Rev. Stanley G. Gunsten, 2509 Perry Avenue, Bremerton, Washington.

**A 15 minute radio program** was conducted from Aberdeen, S. Dak., the morning of Sept. 21, when a carload of wheat containing 2,100 bushels was dedicated by the people of the Aberdeen Region for the All Lutheran Food Appeal. Chairman for the ingathering at Aberdeen was the Rev. Clifford A. Dirksen of Warner, S. Dak.

**The Fall Convention** of the Milaca, Minn. Circuit WMF will be held in the Trinity Lutheran Church at Brainerd, Minn., Sunday, October 10, at 3 p.m. The Rev. K. O. Graves is the pastor. Speaker for the meetings will be Mrs. S. D. Fauske.

**The Thief River Falls Circuit** of the WMF will hold its Fall Convention at the First Lutheran Church in St. Hilaire, Minn. Oct. 12, beginning at 10 a.m. Guest speaker will be the Rev. Harold Martinson, missionary to China.


*Choral Music*

**RECOMMENDED FOR THANKSGIVING AND ADVENT**

THANKSGIVING

| | | | |
|---|---|---|---|
| HA2013 Sing to the Lord of Harvest, Willan | SATB | E | .20 |
| 1453 Come, Ye Thankful People, Elvey-Townsend | SAB | M | .16 |
| 5-G1850 For the Beauty of the Earth, Kocher-Davis (with Descant) | SATB | E | .16 |
| 279 A Hymn for Thanksgiving, Williams (with Descant) | SATB | E | .18 |
| 815 Hymns of Thanks, Sateren | SATB | E | .20 |
| 4345 Prayer of Thanksgiving, Kremser | SATB | M | .18 |
| 9904 Prayer of Thanksgiving, Kremser | SAB | E | .20 |
| 40201 Thankful People, Raise Your Song, Elvey-Zerr | SATB | M | .20 |
| 253 Thanksgiving, Christiansen | SATB | M | .18 |
| MT1109 O That Men Would Praise the Lord, Thiman | SATB | M | .20 |
| 1100 Festival Hymn (Dutch tune), arr. P. Christiansen | SATB | E | .15 |
| 1770 Let All Things Now Living (Welsh melody) (with Descant) | SATB | M | .20 |
| 5103 Thanks Be to Thee, Handel—arr. O. Christiansen | Unison | E | .18 |
| 4119 It Is a Good Thing to Give Thanks, Schvedoff-Norden | SSAATTBB | MD | .20 |
| 1819 Let All Things Now Living (Welsh melody), arr. Davis (with Descant) | Unison | E | .16 |
| M18 Now Thank We All Our God, Cruger-Malmin | SSA | E | .16 |
| 4218 For the Blessings of Our Days (Old Welsh Hymn), arr. Krones (with Descant) | Unison | M | .18 |

ADVENT SEASON

| | | | |
|---|---|---|---|
| 1109 Lift Up Your Heads, Arr. C. Wesley Andersen | SATB | M | .20 |
| 1455 Come, Thou Long Expected Jesus, Watson | SATB | M | .20 |
| 31 Blessed Is He Who Cometh, Gounod | (S)SATTBB | M | .14 |
| 2015 Unfold, Ye Portals, Gounod (some divided parts) | SATB | M | .18 |
| 102 Wake, Awake, Nicolai-Christiansen | SSAATTBB | D | .22 |
| 825 Wake, Awake, Nicolai-Bach | SATB | E | .15 |
| 1546 Lift Up Your Heads, Hopkins-Collins | SAB | E | .16 |
| 14449 Prepare the Way (Swedish Melody), Arr. Luvaas | (S)SATB | M | .12 |

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## FOR SALE

### Farms

210 acre grain and stock farm for sale in Clay County, Minn. 150 acres under cultivation, and pasture. 6 room house with glass porch and double garage. 2 good granaries, barn and other buildings. New well, large grove. Open gravel road, school bus route, R.F.D., REA. Price, $70 per acre; $5,000 down, balance easy terms, low interest. Owner retiring. Lutheran community. 381-1A

80 acre farm for sale in Douglas County, West Central Minn., 60 acres under cultivation. Lutheran community, rural school close by, REA, phone and bus service to high school in Alexandria. Will sell farm including 10 head of cattle, hay in barn and machinery for $9,500. 381-2A

15 acre farm for sale in Goodhue County, Minn. Small place, well located. Immediate possession. Price $4,500; $1,500 down. 381-3A

75 acre improved farm for sale in Goodhue County, Minn. Located on tarred highway. Price $13,500. 381-4A

160 acre farm for sale in Goodhue County, Minn., level land nearly all tillable. Immediate possession. Price $24,000, with $7,500 down. 381-5A

240 acre farm for sale in Houston County, Minn. Fertile soil, 2 barns, silo 14x40, and complete set of farm buildings in good repair. 8 room house with modern conveniences. 2 deep wells. Prosperous Lutheran community. 381-6A

150 acre dairy farm for sale in Kandiyohi Co., Minn. All buildings almost new. 40 acres crop land, hay meadow, pasture and timber land. REA, phone, mail route by door. 381-7A

160 acre improved Steele County, Minn., farm for sale. Price $20,000, terms. Immediate possession. 381-8A

6 acre poultry farm for sale in Waushara Co., Wisconsin, 3 miles from town and ELC church. Modern hen house with two 40x24 ft. pens with feed room between; modern 3 room apartment with bath, hot and cold running water. Garage attached. Also machine shed. 381-9A

For sale—two lots in North Minneapolis or will trade for lake property or whatever you have. 381-10A

### Businesses

Cafe for sale in German Lutheran t 10,000 in Southeastern Minnesota. Eq Price, $2,500. Immediate possession. 3

Filling station for sale in Goodhue C Minnesota, including small home ar acre. Price $5,000. 3

General store with locker plant for East Central South Dakota. Nearly ne building. Lutheran community. 3

Neighborhood grocery, stock and for sale in Central Minnesota town on lot. Good volume, low overhead. Plus house with income apartment upstairs. ings fully insulated. Good school, hospi two Lutheran churches. 3

Modern tourist court in Black Hills a sale. Good business. May consider part Owner retiring. 3

## FOR RENT

240 acre farm, 150 acres under plo sale in Waushara Co., Wis. One 12 roo one 6 room house with elec., water to and barn. All public services available. plete set of buildings. Located 5 mile county seat town. Will rent on on share. 38

For rent—pleasant, comfortable, large with cross ventilation in a Lutheran ho a gentleman. Located one block from b in South Minneapolis. 3

Room for 1 or 2 boys in Christian in vicinity of 25th and Chicago, Mpls other Christians boys in home. Rent able. 38

## WANTED TO RENT

Business woman wants to rent unfur apartment, one large room with privat or two smaller rooms with private batl fers South Minneapolis lake district. 38

Expectant couple, active in church desire 1 or 2 bedroom apartment, fur or unfurnished in Northeast Minneapo 38

## POSITIONS WANTED

Recently widowed lady would like p as companion and housekeeper for an lady who needs care. Will be availab winter. Prefers but does not insist on M apolis. 38

Middle aged man wants work on fa Northern Iowa or Southern Minnesota do most anything. Will consider wo town. 38

## HELP WANTED

Registered Nurses—Lutheran Society ating fifty hospitals in eight states has tive openings in new modern hospita Superintendents, Supervisors, Surgical General Duty Nurses. Good salaries an usual opportunities. 38

A village and adjoining communi Goodhue County, Minnesota, wants a barber to locate in their midst. ELC ch in area. 38

Experienced man wanted to work in c ery in Southeast South Dakota town. wages. Family man desired. 38

Married man wanted for general farm and care for livestock. Separate house elec. and water. Madison County, Nor Nebraska. 38

Elderly couple, retired or pensioned. O farm home, village limits, rent free, in Co., Minn. Share with owner summer m Lutheran community. References. 38

OCTOBER NOVEMBER DECEMBER

## Christ in Our Home — Fall Quarter

These are the devotions prepared especially for members of the ELC by its Department of Evangelism. If your family has not yet shared the blessings that these brief, but pointed, daily readings can bring, start this month with the Fall Quarter. If your church supplies CHRIST IN OUR HOME on its literature table, be sure you obtain your copy as soon as possible.

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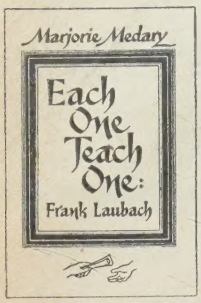

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